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NOTES AND NEWS

THE SNAKE CEREMONIALS AT WALPI.—I have recently had the pleasure of reading Dr. Fewkes' admirable presentation of the snake dance of the Moquis,* and perhaps no higher compliment could be paid the author than to say that he made the fullest use of his advantages, which latter I understand were largely due to the munificence of that noble-hearted patroness of American anthropology, the late Mrs. Mary Hemenway. But while passing over page after page of this most interesting monograph it was impossible for me not to keep in mind the wonderful increase, and the very intelligent increase, of popular interest in all that relates to our aborigines since my first acquaintance with our southwestern tribes, twenty years ago.

When I first saw prayer-sticks and stone prayer-heaps in 1870, and a little later when it was my good fortune to be admitted into a kiva, the impression became strong within me that the Moquis were truly a curious people, well worthy of study, and just as deserving of our attention as they were of that which Brigham Young was giving them.

Nearly ten years had elapsed before my next visit to the Moqui country, where it was my great good fortune to be the first white man to attempt to describe the weird rite of the snake dance. Although the country had been materially encroached upon by civilization (for newly constructed railroads terminated within less than two hundred miles of Keam's ranch), the dense crust of our ignorance had not yet been broken. A few adventurous spirits had penetrated to Zúñi and the adjacent country, confident that there was much to be discovered and described; among these were Joseph Wasson, long since dead; C. E. Cooley, Charles Franklin (who lived in Zúñi for several years), James Stevenson, of the Bureau of Ethnology; Dr. Washington Matthews, and Mr. F. H. Cushing. But the equipment of all these men was wretchedly inadequate, and public opinion not infrequently regarded them as uncanny. My own scientific outfit,

* Journal of American Ethnology and Archæology, vol. iv.

when I started to investigate the snake dance of 1881, consisted of a couple of lead pencils and a pad of paper. If ever chill penury repressed noble rage it was in those days, which we may now happily call the early days of North American anthropology.

Yet it is to such dauntless spirits as the late Lieutenant General Philip H. Sheridan, Major General George Crook, Major John W. Powell, Lewis H. Morgan, Dr. Francis Parkman, Dr. E. N. Horsford, George Peabody, and others of that class that North American anthropology owes its rise upon the basis of exact, painstaking observation in the houses of the aborigines themselves. Today American anthropologists are receiving appreciative attention from scholars in the old world, who recognize that all observations of primitive society now made on our side of the ocean are more or less applicable to what primitive society must have been centuries ago in Europe and elsewhere.

From the appearance of my own work on the snake dance interest in the subject grew apace, the horizon of investigation widened, and there are now in existence as many as five hundred descriptions of the ceremony, written by more or less competent hands and with more or less exactness, but each of them more reliable and more vivid than any description of ophiolatry which have come down to us from ancient times.

Dr. H. C. Yarrow, U. S. A., made a journey to the snake dance of 1883 especially to determine the noxious or innocent character of the snakes employed, and later Mindeleff did the same thing, Dr. S. Weir Mitchell, of Philadelphia, an authority on the subject, lending his assistance. The late Mr. James Stevenson passed some days or weeks among the Moquis and brought from them everything in sight, especially all that he could induce them to part with, which had any connection with their religious or festive observances. Major-General McCook, U. S. A., took in a large party of army officers and others in 1891, and Mr. Lundgren, of Cincinnati, after long and critical study upon the ground, writes me that he is now almost ready to begin his life-size painting in oil of this perhaps the greatest of our surviving sacred dramas.

Great as has been the work accomplished, it is not yet perfected. Connection must be established between the Moqui form of the snake dance and any variants which may exist, as I am inclined to suspect they do still exist among the people of

Acoma, Sia, Jemez, or Zuñi, as well as among the Mohave and Apache. It will be of interest to note that the Apaches took me to their sacred caves in the Pinal range and the Sierra Ancha, and on the way we stopped at and prayed to stone heaps exactly like those described by Dr. Fewkes (p. 41). In these caves the Apaches showed me phallic symbols in stone, and pointed out where their medicine-men stood with naked feet and danced about among rattlesnakes. They also asserted that their medicine-men would take little rattlesnakes in their mouths and swallow them. Incredible as this may seem, it is strictly in line with what has been related of the Aztecs by early Spanish authors.

Having thoroughly worked up the American field, it will be in order to examine into all that obtains in Whydah and Nagpore and among the fanatics of Arabia.

It would be interesting to know whether the Moquis attach any significance to the sinistral or the dextral ceremonial circuit around the sacred rock. The Celtic Druids certainly did. It is even stated by some scholars that the Irish word for "pilgrimage" means to march around a rock, from the number of "holy stones" once so abundant in Ireland. When the Druids wished an incantation to be beneficent they marched in procession with the sun—*i. e.*, to the right; if it was to be maleficent they marched to the left.

The use of honey in religious ceremonial (p. 46) inspires the question: Is there any account of the use of maple sugar in the same manner by the tribes of the Atlantic coast? What analogy, if any, is there between this and the use of sugar by the Thugs of India when offering sacrifice to the Goddess Kali or Bhowani previous to strangling a victim?

The Ko-ho-ni-no or Havasupai, mentioned by Dr. Fewkes (p. 51) as bringing presents to the Moqui at the snake dance, brought, among other things, "a water-worn root of a cottonwood tree several feet long, which grew in the Grand canyon, on the banks of the Colorado river." We are not told what this particular gift meant, and it would be unreasonable to ask for an explanation at a moment when the fullest attention was necessarily concentrated upon more important matters. The Havasupai have close commercial and some slight marriage relations with the Moqui. I found an old, blind Kohonino living and married in

Oraibi in 1881. When I went down into Cataract canyon every family of the Havasupai had Navajo blankets, procured in trade from the Moqui. They used to take over skins of the mountain lion, an animal held in veneration scarcely inferior to that accorded the snake or the bear.

The Mohaves told me, and they told also Colonel Peirce, who was their commanding officer, that they originated at *Cottonwood island*, in Colorado river, some distance above Fort Mojave, near the mouth of the Rio Virgen, where they used to get salt.* They claimed kinship, more or less close, with the Yuma, Pima, Papago, Cocopa, Opata, and Walapai; and said that long, long ago they were related to the Moqui. A peculiar feature of their legend was that the leader who conducted their forefathers down Colorado river to its mouth and beyond bore the name Ku-ku-mat, which is suspiciously like Gu-cu-matz, the cultus hero of the Guatamaltes.

In Havasupai canyon I found attached to the rock wall of a little spring dripping out of the face of the precipice several feather prayer-sticks exactly like the poles of the Moquis (p. 51). Dr. Fewkes was careful to note that the piece of cottonwood root presented by the Kohonino "was made into a cross-shaped prayer offering," a pretty sure indication that it was accepted with particular gratitude and veneration.

The Moquis took pinches of sand from their sand-altars and carried them to their fields (p. 95), undoubtedly to secure blessings upon the crops. The Apaches and the Indians of Guatemala did almost the same thing in curing the sick or casting the horoscope of a child.

In the purification of the snake priest we read that "Kopeli filled his mouth with the mixture, went to the priests as they squatted on the floor, and forcibly squirted the liquid from his mouth upon their breasts, arms, and legs, where the decorations once were. When each person had been treated in this way he rubbed his arms and breast with his hands and then put on his ordinary clothing" (p. 97). Why did Ko-pe-li do this? The Sioux medicine-men did the same thing to the victims at the sun dance, and it may be learned that very nearly the same

* See "Notes on the Theogony and Cosmogony of the Mojaves" in *Journal of American Folk-Lore*, 1889.

methods are followed by the Mexicans of the lower Rio Grande to avert the effect of the evil eye.*

A typographical error on page 120, the only one I noticed in this beautiful monograph, makes Mr. James G. Frazer, of Trinity College, Cambridge, the author of "The Golden Bow." Mr. Frazer's work is "The Golden Bough," a work which every American student might read with pleasure and profit.

JOHN G. BOURKE,
Captain, United States Army.

IMPERIAL RUSSIAN GEOGRAPHIC SOCIETY.—In 1892 there died in St. Petersburg the Grand Duke Constantine Nicolaevitch, brother of Emperor Alexander II, the founder of the Imperial Russian Geographical Society and for nearly fifty years its president.

The plan of forming this society was first presented by him in 1845, at a small gathering of prominent scientists, in his private apartments at the Winter Palace. From its very beginning the society was not wanting in experienced leaders, for among its founders were the distinguished Russian navigators Litke, Krusenstern, Riccord, and Wrangel; the distinguished Russian savants in the various branches of natural science Baer, Struve, and Helmersen; the statisticians and ethnographers Arseniev, Keppen, Levshin, and Dabil, and such distinguished government officials as M. N. Monravief and V. A. Perovski.

The young prince took a very active interest in the success of the society, which never flagged during the forty-eight years of his connection with it. After his death the society expressed the wish to have a member of the imperial family for president, and the Emperor appointed the Grand Duke Nicola Michailovitch to this office. The list of membership on the 1st of January, 1892, included 15 members of reigning families, 22 Russian honorary members, 6 foreign members, 21 patrons, 662 active members, 213 contributing members, and 30 correspondents.

During the last year the membership has reached a thousand.

* "Popular Medicine, etc., of the Rio Grande" in *Journal of American Folk-Lore*, 1894.

The Imperial Russian Geographical Society has four great divisions, each of which has its own chairman. The branches are mathematical geography, physical geography, ethnology, and statistics. The work is carried on separately in the different sections of the empire; for example, there is the section of Eastern Siberia, of Orenburg, of Western Siberia, of the Caucasus, etc. Quite recently a new section has been formed—that of the Amoor country.

A number of publications are issued yearly by this society, the principal ones being the bimonthly *Geographical News*, *The Living Past* (division of ethnology), published quarterly; the *Meteorological Journal*, and annual reports. There are also reports of the various sections and of the work of expeditions, of which there were twenty-two in 1892. A *Bibliographical Index* has also appeared, as well as *Programs* and numerous maps.

The society distributes yearly a number of medals for the most important contributions. Chief in importance among these is the large gold medal of the Grand Duke Constantine; another bears the name of Count Litke; still another gold medal, bearing the name of Peshevalski, is awarded annually by the division of ethnology.

JULIE MINDELEFF.

THE BEEBE RESEARCHES.—Major William S. Beebe, of Thompson, Connecticut, has published privately seven portfolios of views and tables illustrative and descriptive of various subjects in American archeology to which their compiler has been devoting much research. The text which these portfolios are to accompany is now in preparation. The titles of the parts are as follows: I, General views, Peru, Bolivia. II, Great Dial, Tiahuanacu, Bolivia; Cosmic theory of primes. III, Series exhibiting the influence of the Tiahuanacu dial in both the Americas. IV, American inscriptions; Mithraic tablet (obverse), Davenport, Iowa. V, American inscriptions; The Pemberton axe, The Piqua tablets, Primitive alphabetical types—(advance sheets). B, Numerical evidence in favor of the wide distribution of the theory of primes (plates). B, part 2, The Mithraic tablet (obverse), found at Davenport, Iowa. Major Beebe has generously contributed a set of these valuable portfolios to the Anthropological Society.

ADELE M. FIELDE, in "A Corner of Cathay," recently issued, gives the following interesting account of Chinese folk-lore :

"When a child is just one month old the mother, carrying it in a scarf on her back, induces it to look down into a well. This is supposed to have a mentally invigorating effect, producing courage and deepening the understanding. The infant is always fed from a large bowl to make it a big eater. A bride may be taken to her husband's house while a coffin is therein, but not within one hundred days after it has been taken out, or domestic troubles will surely follow. Moreover, the bride may not, during the four months after her marriage, enter any other house in which there has recently been either a death or a birth without precipitating a quarrel with the groom. If a fly falls into the porridge it heralds the coming of a guest, while a cock's crow between sunset and midnight betokens death in its owner's family. It is not respectable for an old man to go without a beard or for a young man to wear one. A sneeze indicates that some one is thinking of you."

Mr. GEORGE F. BLACK, assistant keeper of the National Museum of Antiquities, Edinburgh, has in preparation a work dealing with "Scottish Charms and Amulets," to be published by Mr. George P. Johnston, Edinburgh. Mr. Black is desirous of making the work as complete as possible, and will be grateful to any one for information of such Scottish charms or amulets as have not hitherto been described. All assistance given will be acknowledged in the work.

ERRATUM

In the article on the Micmac Indians, page 37 of the January number, the statement that the rattle-altars were found in Yucatan should be read as found in Mexico.